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27th, 7.30 P. M., Prof. Harris.

28th, 9.30 A. M., Mr. Snider.

7.30 P. M., Mr. Davidson.

29th, 9.30 A. M., Mr. Ernst.

29th, 7.30 P. M., Mr. Fiske.

30th, 9.30 A. M., Dr. Abbott.

7.30 P. M., Prof. Harris.

31st, 9.30 A. M., Dr. Peabody.

# LECTURES AND SUBJECTS, 1885.

THE GENERAL SUBJECTS FOR THIS YEAR WILL BE

## I. Goethe's Genius and Work.

### II. Is Pantheism the Legitimate Outcome of Modern Science?

#### I. GOETHE'S GENIUS AND WORK.

Under this head will come lectures on:

1. "Goethe's Self-Culture," by Mr. JOHN ALBEE.
2. "Goethe and his 'Mährchen,'" by Rev. Dr. F. H. HEDGE.
3. "Goethe's Relation to Kant and Spinoza in Philosophy," by Dr. F. L. SOLDAN.
4. "Goethe's Faust," by Prof. HARRIS.
5. "Goethe's Youth," by Prof. H. S. WHITE, of Cornell University.
6. "The 'Ewig-Weibliche,'" by Mrs. E. D. CHENEY.
7. "Goethe's Faust," by Mr. D. J. SNIDER.
8. "Goethe's Relation to English Literature," by Mr. F. B. SANBORN.
9. A Lecture by Mr. JULIAN HAWTHORNE.
10. "The Novelettes in 'Wilhelm Meister,'" by Prof. HARRIS.
11. "'Wilhelm Meister' as a Whole," by Mr. D. J. SNIDER.
12. "Goethe and Schiller," by Rev. Dr. BARTOL.
13. "The Women of Goethe," by Mrs. JULIA WARD HOWE.
14. "The Elective Affinities," by Mr. S. H. EMERY, Jr.
15. "Goethe's Titanism," by Prof. THOMAS DAVIDSON.
16. "Goethe at Weimar," by Prof. HEWETT, of Cornell University.
17. "Child-Life as Portrayed in Goethe's Works," by Mrs. CAROLINE K. SHERMAN, of Chicago.
18. "Goethe as Playwright," by Mr. WILLIAM O. PARTRIDGE.
19. "The Style of Goethe," by Mr. C. W. ERNST.

#### II. A SYMPOSIUM: IS PANTHEISM THE LEGITIMATE OUTCOME OF MODERN SCIENCE?

Papers by Rev. Dr. PEABODY, Mr. JOHN FISKE, Prof. HARRIS, Dr. G. H. HOWISON, and Dr. F. E. ABBOTT.

"Readings from Thoreau," by Mr. H. G. O. BLAKE; and "Readings from Mr. Alcott's Diaries" may also be given.

## IMMORTALITY.<sup>1</sup>

Welcome the tribute sometimes Fortune steals  
 From youth's exchequer to enrich old age!  
 What ample pension freely forth she deals  
 To gild with glory his gray equipage,

<sup>1</sup> This sonnet was written the day before Mr. Alcott received the paralytic shock which has since confined him to his room.—EDITOR.

Whilst o'er Time's track slow roll his chariot-wheels,  
 Then Heaven's gate enters! He, his heritage  
 Of life receiving, breaks the sacred seals,  
 High privilege sole given to saint and sage.  
 Life were but ashes, and one holocaust,  
 If no fair Future welcomed from its goal,  
 No gate swung open to admit us—lost  
 Were all companionship and blank the soul.—  
 Ah, dead to all life holds and knows its own,  
 If youth survive not and uphold its throne.

A. BRONSON ALCOTT.

CONCORD, MASS., October 23, 1832.

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*SENTENCES IN PROSE AND VERSE.*


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SELECTION BY W. E. CHANNING.

Physiognomy is not a rule to judge people by, even if it may serve to make a guess at them.—*La Bruyère.*

Men have three experiences—birth, life, and death; they know not when they are born, they suffer when they die, and they forget they are alive.—*Ibid.*

Children are vain, disdainful, cross, envious, curious, self-interested, lazy, volatile, timid, unrestrained, untruthful, and cheats; they easily laugh and cry, little things delight or annoy them, they prefer not to suffer pain but to cause it; they are miniature men.—*Ibid.*

Two opposite facts equally surprise—habit and novelty.—*Ibid.*

Crimes come from a bad heart, vices from the faults of temperament follies from a lack of perception.—*Ibid.*

Men appreciate others with difficulty, and have but a feeble style of praising each other; action, conduct, thought, expression, nothing delights nor contents them. They put themselves in the place of the writer or speaker, and narrate similar experiences on their own part, and are so full of themselves they lack room for anybody else.—*Ibid.*

“Do like the rest,” a suspicious maxim, which usually signifies, follow evil.—*Ibid.*

By dying we may obtain the praise of the survivors, when our only virtue consists in having died. Cato and Piso may use the same eulogy.—*Ibid.*

We should not feel disagreeably because men evince hardness, ingratitude, injustice, pride, self-love, and forgetfulness of others; so are they